enopied Christian mannood and character by giving, helping and serving than it is possible by any process of direct bestow-ments upon him. Lifting the fallen neces-sitates the straightening and stiffening of

one's own moral vertebrae, and the moral benefit accruing to the lifter is in some

respects greater than those received by the one that was lifted. The thought

that any and every effort put forth to seek and save the lost develops more clearly the tracings of the divine likeness in the soul must ever thrill the heart with incentives

to better and greater service for the Master as long as life shall last—"Whosoever of you will be the chiefest shall be servant of all."

The third great incertive to serve is the infinite value and greatness of the soul and the eternal interests involved in its salvation. He who understood man as

no other being in the universe could understand him asked "What shall it profit a man if he shall gain the whole world and lose his own soul," or "What shall a man give in exchange for his soul?"

The fourth incentive that we shall name

The fourth incentive that we shall name is the certainty of the outcome of the service. (1) "The whole earth shall be filled with the knowledge of the Lord as the waters cover the sea." "They all shall know Him from the least to the greatest of them." So that there is absolute certainty that our labors shall not be in vain. Success is the eternal decree of Jehovah. (2) Not only are we sure of success in our labors to enlighten the nations of heathendom by the spreading of

tions of heathendom by the spreading of the Gospel of Christ among them all, but the reign of righteousness is to be

brought in Christ's coming to reign or earth a thousand years, and then is to

be a new earth wherein righteousness shall reign, truth shall triumph, virtue shall be crowned as dictorious forever

shall be crowned as "ictorious forever and forever. Holin." unto the Lord shall be inscribed up the honse's bridles; every blade of grass shall become an Eaclian harp, as it waves in the breezez of the morning, making music to the coming of the King. The branches of the trees shall clap their hands together in the hall-luiah chorus of the universe. Meuniain ton shall each to mountain ton.

Meuntain top shall echo to mountain top, "heaven and earth are full of His glory," and Gabriel shall take up the shout that the kingdoms of this world have become the kingdoms of the Lord and his Christ. It is only a matter of time. Heaven and earth shall blend their alleluis in one eter-

nal chorus of praises to their conquering Kirg. This unalterable assurance of ulti-

found his text too restricting for his in-spiration, and he went quite beyond his

When Mr. Williams had finished Mr. Ex-

cell sang "It Pays to Serve Jesus" as a solo.

This concluded, Mr. W. L. Amerman of

New York city was introduced to unroll

the missionary roll of honor. This is an an-

nual custom of the United Society, and is

intended to stimulate the giving of money to

home and foreign missien work. The roll is a wooden framework about two feet high and containing a great length of papers pasted together and wound around a core. Mr. Amerman said that there were 560 feet of the roll, and he was, therefore, prepared with around measurements to a said the limits.

wth enough manuscript to enable him to go on all day. But the committee had provi-dentially limited him to five minutes, and

he would have to unroll at the rate of a hundred feet a minute. So he would not actually unroll the sheet at all, but would

summarize it by announcing that it re-corded gifts from 8,200 Christian Endeavor

societies, amounting to \$152,000. This, how-ever, did not mean that all of the other societies had not given to this fund, but that they had not asked to have their gifts recorded. Nor did this represent all that

Missionary Rell of Hener.

BABIES SUFFER C.

Cholera Infantum Makes July the Dreaded Month.

Physicians Tell Mothers the Ideal Summer Infant Diet.

Nothing Equals Lactated Food for Weaning and Teething

The least experienced mother soon learns the dread significance of cholorn infantum. One-fifth of all the babies born die of this or som Other diarrheal disease.

the lowing mother draws him closer, and tries to shut her eyes to the horrible possibility. Physicians know in how many cases a mother's love for her child exceeds her knowledge of how to keep the



HELEN WOODBURY.

under five, during hot weather, than all other rauses put together, are directly traceable to improper feeding. Diarrhoea is brought on by indi-gestible, burdensome food that falls to nourish and thus leaves the child weak and easily protrated by the first heated spell. All this is avoided when lactated food is used. In all cases where it is not desirable to use the

food that closely resembles healthy breast milk Lactated food is an ideal substitute for healthy breast milk. Bables like it; they take it when they turn away from every other food; it agrees with them and they grow strong and lose that retful, unhappy condition that teething, and especially weaning time, brings with it. Now hot weather is making every cautious mother

study the best possible diet for her little ones, they should know that hundreds of physicians are ance that not one of their little patients will be troubled with cholers infantum, diarrhoes, or show the least let up in growing during the entire sum-

Mrs. George H. Woodbury of Leominster, Mass. writes to the Wells & Richardson Company: Inclosed find a picture of our daughter Helen. For three months after the first two weeks of her life there was no gain in weight, and she was con-R. Brown. During this time we were trying dif-When she began taking the lactated food she was having an attack of gastric fever, and it seemed doubtfut if she could live. The food was adminis tered very cautiously at first, but as there was continued for more than a year, our courage and faith in lactated food are unbounded. 'We send you hearty thanks for what it has done for our baby, and know of others who are

Every mother who has fed her children on lactated food will be found recommending it.

Glad of a Clear Issue. LONDON, July 10.-The Westminster Ga-

tette this afternoon publishes a long interview with Mr. Chauncey M. Depew on the political situation in the United States, during which he is quoted as saying: believe in sound money are glad that the issue has been forced so clearly on the country. It largely obliterates party lines.

and the great business of the country, farming, mercantile, banking and all that element of citizenship which has made the United States, will be for the republican

Cricket.

LONDON, July 10.-At Lord's cricket grounds today the annual cricket match between Eton and Harrow was begun in oppressive weather. At lunch time Eton had scored 206 runs for three wickets.

He Leaves San Francisco. SAN FRANCISCO, July 10.-Rev. C. Q. Brown departed for Chicago last night with his family, and will probably not return to the scene of his troubles. He may make Dubuque, Iowa, his old home, his head-quarters in the future.

MACEO AGAIN REPORTED DEAD.

The Brave Insurgent Said to Have Died From Recent Wounds HAVANA, July 10.-Merchants of Pinar Del Rio, who arrived here last night, state that Antonio Maceo, the insurgent leader, died of weunds received in the last engage-ment he had with the Spanish troops. Man Missing.

SAN FRANCISCO, July 10.-The police have been notified of the disappearance of Curtis Gibson of North Bangor, Franklin county, N.Y. Gibson arrived in this city recently, and when last seen had \$14,000 in his possession. It is feared that he has been murdered.

Renominated for Congress.

WATERLOO, Iowa, July 10 .- Congress man Henderson was renominated by the republicans of the third Iowa district today by acclamation.

OMAHA, Neb., July 10.—Congressman Mercer was nominated by the Nebraska republicans of the first district today. It was unanimous.

Personal Meution.

Capt. E. S. Chapin, 15th Infantry, is at No. 1 Cook place, on leave of absence. Lieut. Wm. M. Cruikshank, 1st Artillery, stationed at the Military Academy, is on a visit to this city.

Capt. C. L. Hodges, 25th Infantry, is in the city, on leave of absence.

Commander C. S. Sperry of the New York navy yard is in the city.
Chief Engineer J. A. B. Smith of the Nor-

folk navy yard and Naval Constructor J. F. Hanscom of the Philadelphia are regis-tered at the Navy Department. The Rev. Ernest Van Dyke of Detroit, Mich., a well-known priest of the northwest, has been visiting friends here for the pas

week.
Post Chaplain R. W. Springer, stationed at Fort Thomas, Ky., is in the city on leave of absence. He is at 5 Iowa circle. Mr. Walter P. Blandford, private secretary to the Secretary of State, has gone to Atlantic City for his vacation.

Changes in the Program. At the social committee conference to be held at 3:30 o'clock this afternoon in the Church of the Covenant, Mr. Raymond Frazier of Madison, Wis., will lead, in place of Mr. Soper of Wisconsin.

At the Christian citizenship committee conference to be held in the E Street Baptist Church at the same hour, Mr. Frank E. Page of Chicago will preside, in place of Mr. Edwin D. Whelock.

Caution to Christian Endeavorers.

It has been reported that persons are using The Evening Star envelopes and soliciting for subscriptions.

The Star has no solicitors. The only places to subscribe are at the C. E. Headquarters, States Headquarters and at The Star Office.

(Continued from First Page.)

silent prayer and pray that every one might be made to know the joy of winning souls, and while the vast gathering was thus engaged the voice of Rev. Dr. Wayland Hoyt arese in a fervent appeal for the same purpose. The inspiration of the mo-ment was shown in the unanimity with which the multitude joined in singing "Throw Out the Life Line."

Mr. Foster called for the men alone to sing the fourth stanza, and a mighty chorus areas:

"Soon will the season of rescue be o'er;
Soon will they drift to eternity's shore.
Haste, then, my brother, no time for delay,
But throw out the Life Line and save them

today."
Dr. Beckley announced that John W Beckett, who had sung at Cleveland and Boston, was present, and would sing "Jesus, Savior, Pilot Me." The large, finelooking colored man who came forward was warmly welcomed, and sang in a baritone voice of considerable power and with

An Appeal for Missions. The unrolling of the missionary roll of honor was announced, and this pleasant duty fell to the share of Rev. Charles S. Lane of Mount Vernon, N. Y. The roll, which was merely unrolled figuratively, contained the names of the C. E. societies which had contributed to the home or forsign missions of their own churches during the past year, and was 600 feet long. Mr. Lane made an impassioned speech in favor of missions and their support. He said the roll proved beyond doubt that Christian Endeavor societies strengthened their mem-

instead of weakening. He pleaded for the systematic giving of aid to missions, and made a noticeably deep impression.

The Hampton Octet again sang when
Mr. Lane had finished, rendering "Let the
Heavenly Light Shine on Me" with excellent effect. The simple, homely words were given with such earnestness and such deli-cate meaning, that the entire congregation applauded enthusiastically until the sing-ers came again to the front. This time they sang "Roll, Jordan, Roll," and the re-sponse was received with as many evi-dences of pleasure as the other had been. Dr. Beckley, in announcing that the night program, which was to have been held in l'ent Williston, would be held at the Metro-

politan Church, said his attention had been called to the fact that there was not enough singing at this convention.
"It is said the delegates do not sing on
the streets or on the cars," said Dr. Beck-"That has always been a great featare at other conventions. Why don't you

sing on the streets, sing in the care?"

There was a hearty chorus: "We will," in reply to this question.

Bishop Baldwin of Canada closed the meeting with an impassioned address upon the effects of Christian power. This power had been transmitted to us through gospels by God, and its exercise was a duty we owed to Him beyond all else.

TENT WASHINGTON

An Additional Attraction in the Address of President Whitman. It would not be expected that the Endeaverers would throng the tents early this morning, with the skies lowering and sending forth premonitory drippings. Those who started as early as 8 o'clock changed their minds before reaching the White Lot, and turned in somewhere for shelter when the rain came down in earnest. Many of them took refuge in the Armory headquarters and passed away the time with a bit of interstate gossip. But the desire to secure front seats at the great meetings was strong enough to draw many hundreds over into the mushy waste of grass on the ellipse and to lead them through the dripping entrances of the tents to the damp benches beyond. As yesterday morning, Tent Washington was the more desired of

rain was vigorous, from being nearer to the streets and the cars by about a hundred Nashville in Evidence.

By 9 o'clock there were only about 1,500 ceople in Tent Washington, but the stream of in-comers was steadily growing larger. Those who had come early sat quietly and without displaying any of those signs of great enthusiasm that marked yesterday morning until at about ten minutes after 9 the Tennessee delegates, sitting near the front, began to sing the "Nashville "9s" gong, a medley of "Dizie" and "Yankee Boodle." It breathed a good spirit of wel-



ed to warm up the Endeavorers. There was a hearty round of hand-clapping, and the scutherners began their other song. "Tennessee," to the tune of "Amarica." When there was quiet again some man in the crowd, inspired by a thought of the meisture of the past tew days, called out: "How's the weather down there?" An enthusiastic Nashville delegate shouted back: "It's dryer than it is here."

Philadelphia Chips In.

Then ensued a remarkable rivalry. The Philadelphians, sitting in the north end of the tent, opened up with their song of invitation and welcome, "Come to Philadel-phia in 1818," sung to the tune of "John Brown's Body." It was bright and catchy, and soon many others than the Quaker city folks were sounding forth the strains of the famous old march. They put it through all the verses about four times, and then the Nashville people, growing a bit jealous of the attention the Endeavor-ers from the city of brotherly love were attracting, started up their medicy again without waiting for their rivals to cease. The two songs did not harmonize very well, but that mattered not, for there was a touch of C. E. politics in the effort, and the delegates where not rivals for the convention two years hence enjoyed the efforts of the two delegations keenly. For a few moments there was a running fire of mingled cadences and chords, and then a crowd of folks in another part of the tent started up a hymn that smothered out the other songs. Finally there came other as-pirants for convention honors, the En-deavor crowd from Louisville, and their song was probably the prettiest of all, the refrain of "Louisville in 1898" fitting in very nicely with the rhythm of "The Red, White and Blue,"

Formal Exercises Begin. At 9:25 the head usher stepped to the middle of the platform and pressed the button that rang the great gong in the center of the tent, as a sign for the singing to cease. The rivals obeyed for a moment or so, and then they broke out again campaigning by songs and cheers. The Philadelphians eked out their one song by a series of "Rah, Rah, Rah's," that broke n sharply on the southern people's mu-

in sharply on the southern people's minsical efforts.

It was 9:34 o'clock when Right Rev. Samuel Fallows, D. D., of Chicago, stepped
forward on the rostrum and called for
order. He then asked Mr. Excell of Chicage to lead the song service. Mr. Excell
took the platform and called for "All Hall
the Power of Jesus' Name." There was
about six thousand voices in the great
about six thousand voices in the great
choir that swelled the notes of the grand
old hymn out to defy the pouring rain that
was falling by gallons on the canvas walls.
The next number was "Hessed Assurance." When the last verse was reached,
Mr. Excell, who is a man of great power,
and who has a fine, strong voice, caused
all the men to stand and sing alone, not
to sing bass, but soprane, to sing heartily.

The result was assonishing. The men

CONVENTION

are the verse in splendid form, and the volume of voice was excellent.

Next Mr. Broom eatled for the sone, "Let a Little Sumshine be," which was not in the printed program. The director, however, soon had the crowd singing the chorus are though they had known it forever, which are thoughtful attention of this great converged to the same to the sam est, soon had the crowd singing the chorus as though they had known it forever, while the choir rendered the stansas. This closed the musical service and Dr. Falkers introduced Rew M. C. Nayler of this city to conduct the devotional exercises. These consisted in a reading of Psalms, with the audience making responses, followed by a fewent prayer. When Mr. Naylor had concluded. Dr. Fallows presented the first



Rev. Cortland Myers.

speaker of the morning, Miss Kate H. Haus of St. Louis. He said that it was a re-markable fact that of the country's mil-lion and more of teachers fully threefourths were women, and that most of these are deeply interested in Sunday school and Christian Endeavor movements.

Miss Haus on the Junior Society. He introduced Miss Haus as a true representative of these women, and as fully competent to speak about "The Junior C. E. Society." Miss Haus said:

What it is. The consecrated energy of the Christian Endeavorers, constantly employed, in continually enlarging Christ's encampment grounds with children exclusively, for Christ's exaltation and the church's enrichment.

This nineteenth century is one celebrated for education, and commands excellency in all departments of life, but careless about establishing all things upon a Christlike foundation of true excellence.

A preacher of the Gospel said to some of the students at the Bible Institute not long ago that the world was growing more humanitarian, but farther and farther away from Christ; look at the present aims of our reformers and see the truth of his statement. Educational and reform measures with Christ left out.

Noted ministers, so called, are cutting to pieces the Bible, discarding some books, altering the teachings of others, so as to meet the opinions of the world, and not the meet the opinions of the world, and not the requirements of God. The consequence is that many of our young men and women of today are reformers and well educated from the world's standpoint, but not Christian.

tians or spiritually minded.

The Senior C. E. must fight this cultured element of evil, and all Christless reformers, and in the Intermediate C. E. the youths must be taught to shun these evils youths must be taught to shun these evils and all other worldly allurements, and fol-low their older brothers and sisters to the cross of Christ, while to the Junior C. E. is left the most important mission of all, is left the most important mission of all, even this, helping the little feet to become planted upon Christ for a foundation, that they n ay learn to walk in the right direction, and tenderly watched, guarded and guided, till they become so firmly rooted and grounded in true Christ-like living that as they grow in years they may pass un scathed through the confusion of tongues of this world and the many seemingly right, but cruelly false ways, and in Christ stand firm, against the world, the flesh and

The child so planted and trained will the two great inclosures. Tent Endeavor held forth special attractions while the rain was vigorous, from being nearer to the streats and the control of the true Christian Endeavor path, for he will choose Christ early, follow Christ's example, heed Christ's counsels exclusively, and live in from saint and sinner, because he will carry effective warfare into the camp of So the aim after all of every branch of C.

E. work is Christ's exaltation in cha-

life and nation The membership of the Junior C. E. S. should consist of children of all ages, up to twelve and fourteen years, bables in arms, if they can be brought. Any way, have a baby roll attached to your junior list; you can pray for them and their parents, and can pray for them and their parents, and by so doing keep the brothers, sisters and members interested in the younger caes, and often win indifferent parents to a lively co-operation and sympathy in the junior work. The babies cannot become acquainted too early with what ought to be their future home.

future home.

The Junior C. E. is not to take the place of the home training of the parents, or of the Sabbath school or church, but to supplement, emphasize, enlarge and help make complete the spiritual life and training of Christian little open. Christ's little ones.

We have had commentaries, lesson helps,

papers, religious magazines and what not, to the exclusion of the Bible.

The juniors should be taught to know their Bible as their main object.

How simple and easy would it be to train of the mediatorial administration of Christ, the funiors to the company to the mediatorial administration of Christ, Christian men and women would help by their example. But the Sunday newspapers and elaborate dinner is found in the Christian's home. The he cream, milk baker and butcher wagons stop at the Christian's door on the Sabbath. The mail, telegraph and telephones carry the messages of the Christian on the Sabbath. The cars and bloycles hold Christian riders on the Sabbath, and the riders are not always bound for religious meetings.

The name and women would help by the mediatorial administration of Christ, when he shall have given up the kingdom be all in all. The net results as shall be manifested in the throns of countless millions of the redeemed, is a powerful and giorious incentive. Knowing not only that His kingdom shall triumph here finally; but that the final result in heaven shall vindicate, the infinite wisdom of the plen only beginner. Christian on the Sabbath. The cars and bleycles hold Christian riders on the Sabbath, and the riders are not always bound for religious meetings.

The juniors should be taught to memorize chapters as well as single verses of the Bible.

Taught where to go for help from the Ber. of all nations and kindred and necessary to the same could numer to be compared to the same could numer to same could numer to be compared to the same could numer to same c

Taught where to go for help from the Bible in prayer, times of trouble and temptation, in joy or sorrow, sickness or death, study, work or play.

Take up in simpler forms all the various kinds of church and committee work that the children can easily be trained to page.

kinds of church and committee work that the children can easily be trained to perform well.

Have the regular officers and business meetings. Train them to systematic giving, as well as to every other work. Train them to loyalty to their own church services. Don't have them mix their interdenominational fellowship with interchurch fellowship, that they become well acquainted with every other church and pastor but the one to which they belong. tor but the one to which they belong.

Train them, so that loyalty to their own church stays by them, and is a part of cherch stays by them, and is a part of their life as long as they live.

Too many of our present Y.P.S.C.E.'s bring discredit upon the Christian Endeavor cause by attending and helping to hold an enthusiastic C. E. meeting Sunday



Smith Baker.

member, walk out the building to so other church service, or home, and the discouraged pastor preaches to strangers, and very often to empty pews, and the few who do stay sit back under the galleries and take no interest in the evening serv-

ice.
Miss Haus spoke in a strong, clear voice

blage as the splendid form of Dr. Whitman appeared on the routers. He said that he sympathized with the delegates in their disappointment, and he hoped they would bear with him in his effort to supply the place of Dr. Curder.

"There is a hole in the program," he said, "and the choice is between me and the hole."

"It's filled," called a man from the middle

It is safe to assert that never was a more philosophical and practical truth or principle expressed in these words than is proclaimed in these or the infinite wisdom of our blessed toxi is manifested in the universal purpose or design, which is stamped upon all his works, and the fixes; or the adaptation of means and methods used for the accomplishment of the end in view. So in the scheme of redemption. His eterned purpose in Christ Leaus, to redeem, rescue and reclaim our lost and ruined race is cappled with the same economic principle of means and methods is expressed in those remarkable words: "Saved to Serve." We are saled into solely nor mainly for our own substitut, but that we might become "wessels meet for the Master's use." Christ stimped "Service" with his own image and superscription when he declared that the son of man came not to be ministered unto, but to minister, and laid down as a principle in the economics of his kingdom that we are saved in order that we may serve. Service is thus made the most Christlike and divine aspect of our mission as His redeemed. Our purest joys, as well as our highest honors, are experienced and enjoyed as the result of our becoming the "servant" of all.

The incentives to such a life of service are truly glorious. First. Service is saff-enobling. It always brings out the divinest and best in our nature and character. Sod has made it impossible for us to become true benefactors by any real service readered in any capacity without also become true benefactors by any real service readered in any capacity without also become true benefactors by any real service readered in any capacity without also becomes rich faster in real assets of enobled Christian manhood and character by giving, helping and serving than it is possible by any process of direct bestowments upon him. Lifting the fallen acces-

of the tent. There was a hearty laugh, distillate of hand-claps and another cheer as Dr. Whitman bowed his acknowledgment of the compliment and proceeded as follows with his address:

The two testaments have a common ke word, Emmanuel. Its interpretation is "God with us." Its significance is the will of God to dwell in the midst of men that men may be transformed by the indwell-ing. The theme appeals to us in three hases. It is: I. A method of revelation.

Man has never been left in ignorance of God. Successive disclosures have been made of the divine character and will. As made of the divine character and will. As men were able to receive it the divine purpose has been spelled out. Slowly, but steadily, progress has been made in the conception of truth. Instruments have been many, but their use has been one. Many forms have been followed, but the central idea has remained the same. Moses looked to Jehovah as redeemer. The latest saint finds his faith satisfied by the same thought. Only in the fullness and clearness thought. Only in the fullness and clearness thought. Only in the fullness and clearness of the thought has there been change. The time came when the message could be delivered in completer form. "God, who at sundry times and in divers manners spake in time past by the prophets, hath in these last days spoken unto us by His Son, whom He hath appointed heir of all son, whom he hart apparent her of an things, by whom also He made the worlds; who, being the express image of His person and upholding all things by the word of his power, when He hart himself purged our sin, sat down on the right hand of the excellent name than they." Heb., 1:1-4. In this manifestation the issue of all revela-tion was made clear. Then Emmanuel was written in the beginning of the gospel in token that the fellowship which God had offered and to which he called men was at last accomplished. Christ was but the culmination of revelation. In Him God made of Himself 2 personal offering, so that men knew that He had accepted the lot of their life to the end that He might win them to His life and so abide with them forever. This is the theme of sacred

Il. A principle of life. We have to consider: 1. The meeting point of the divine and the human life. the human life.

The simplest outline of psychology will make this clear. Man is partly physical and partly spiritual. The spiritual part is essentially the man. In the spiritual part we find a fourfold function, intellect, sensibility, desire and volition. In this four-fold function we have not four different things at work but one thing working in for at work, but one thing working in four different ways. Intellect is the soul know-ing, sensibility is the soul feeling, desire is the soul craving, volition is the sou willing. The four functions are closely related. Knowledge awakens responses Feeling passes into desire or aversion. On the basis of desire or aversion will is de-termined for attainment or avoidance. The step in the process of importance to us just now is that by which we pass from desire to will. Will never acts without desire in the form of motive. Motive is de-sire accepted as controlling. Unmotived volition is a contradiction of terms. course, the choice of motive is not without reason. It is no mere clamor of impulses, with ear given to the noisiest. It may be that the impulse weakest at the outset is found to have sanctions which authorize it to take precedence of all others. Once accepted as controlling, the desire or impulsi

writ from Genesis to the Gospels.

2. A new impulse imparted by the touc One has only to regard man in his usual One has only to regard man in his usual condition to see what is needed. His life is dominated by wrong motives. The inheritance into which man is born is sinful, at least in tendency. Theology easily mistakes an inheritance of consequence for an inheritance of penalty. But the simple, awful fact that faces every life is that, whether as consequences or as repulty the tendence. consequences or as penalty, its impulses are largely evil. It is beautiful to talk about first we have to reckon with the stubborn fact that until the soul comes under the dominion of a new impulse it has no place in

3. The new impulse become regnant the source of new life. We understand now the importance of the law by which an impulse may become a



principle. Choice may be so often repeate that a habit is formed. On the basis of habit what we call second nature grows habit what we call second nature grows up. Second nature is simply the self that is developed by choice, that has become habitual. Whether it is good or evil depends upon the character of the choice. Under the touch of God a right impulse is imparted which is accepted as dominant, and which presently shapes the life, not without struggle. Impulse is not exempt from struggle because regnant. Only at cost of continual struggle does it maintain from struggle because regnant. Only at cost of continual struggle does it maintain mastery. Appetites and appetencies of an ungodly sort assail it constantly. One has only to read Romans to find the outline of the arruggle in his own life. Fleshly impulses impel downward Spiritual impel downward. Spiritual impulses impel upward. God or the devil—which shall the soul have? The man who makes his choice of God finds that the earthward impulses have lost dominion over him. With any kind of faithfulness the upward impulse grows in power. More and more of life is brought under it. Presently every thought and feeling is made subject to the divine will, and the divine nature becomes second nature. Henceforth the way of life lies

along the heights. From this it is easy to see how far the new life is from curtailment, narrowness. Life is not limitation, it is fulfillment. Life recorded. Nor did this represent all that had been given to the Lord during the year by Endeavorers, but only that amount given by Endeavorers, but only that amount given by Endeavorers, but only that amount given to the home and foreign mission work. The names of societies only that gave \$10 or over during the year, were, included. Mr. Amerman concluded by saying that the roll is growing larger each years.

Dr. Fallows then asked the auditors to rest from their siting posture by rising and singing one verse of the hymn, "Keeping Step With the Master." This brought the exercises down to that point in the program where an address was promised from is accomplishment of purpose. Life is rea-lization of self. Life is healthful, harmonious exercise of power. As long ago as the great days of Greek thought men saw this, that the true good is the discharge of the functions of life healthfully and har-meniously. Christian revelation has no truer or better word. The whole mission of Christ was to teach men how to live of Christ was to teach men how to live healthfully and harmoniously. It is a mistake to waste time on limitations, prohibiticus, negations. They can do nothing.

It is useless to enumerate the things we must not do. Of course, a man must not abuse his power, or throw away opportunity; or forget God. Of course, if a man burns out his heart by passion his life will be a wreck. Of course, if a man violates the laws of his being he will one day curse to the hour of his birth. A man may avoid all these and still do nothing and be rothing. What he needs is to know the curse to the lows of his being he will one day curse to the hour of his birth. A man may avoid all these and still do nothing and be rothing. What he needs is to know the secret of a new mastering impulse that will fill his life with new affections and new purpose until he is transformed into the likeness of God. That impulse is given by the touch of God. That impulse is given by the touch of God. The result is not for a mement in doubt.

Dr. Clark announced that lent willist was being erected and would surely be in last verse Mr. Sankey prayed that the sentiment of the song might become a reality for many thousands.

Dr. Fallows dismissed the throng by calling upon all to rise and repeat the Mispah benediction. It was 12:20 when the meeting with the Christian Endeavor benediction.

"But come it fast, or come it slow—
"Twill come at last, I surely know,
And heaven and earth shall feel the glow— ▲nd men shall call it love."

And men shall call it love."

III. A pledge of attainment.

The motto of the redeemed life is "saved to serve." A man has a very meager notion of salvation, if, indeed, he is saved at all, if he regards his life as an end in itself. Fur better is the conception that the saved life is part of the great order in which righteousness is working itself out in the universe. The man who has found his life renewed stands for the first time in right relation to the order of things. We need to keep in mind:

keep in mind:

1. The universe as law.

2. Obedience as adjustment to fundamen

tal relations. Seatter Sunshine.

When Dr. Whitman finished he was given a great ovation. Dr. Fallows called on the sudience to sing "Scatter Sunshine." Before the music was begun Dr. Fallows said that as a curious coincidence he had just received a note saying: "Please announce to the delegates that the people of Washington would like to hear the Christian Endeavorers singing "Scatter Sunshine" on our streets and in our cars, even though the skies may be frowning." This raised a hearty laugh, and, as if in promise to grant the petition, the vast throng sang the verses in magnificent style.

Rev. Dr. Chapman's Address. Rev. Dr. J. Wilbur Chapman of Philadel phia was the last speaker of the morning. His text was "Some Conditions of Success ful Service." He said:

I bring a greeting to the representatives of the Christian Endeavor Societies throughout the world, and salute you as young people redeemed by the precious blood of Jesus Christ; called to a service which angels would like to do, and offered for qualification to make this work a conspicuous success. And yet, with all the glorious outlook before us: with all our in herited qualities of greatness_if we have such an inheritance-no Christian Endeavorer can ever be successful in the service of God until he has surrendered himself

absolutely to God, for three things: 1. For the baptism with the Holy Ghost. This is every Christian's birthright, and if he did not receive it at his regeneration, God waits to bestow it upon him when he will pay the price for it. The figure of baptism makes platn the way by which we may attain unto it. First, baptism is a definite thing. One may not know the time of his conversion, but he may know the time of his baptism. And one may be a Christian and not know the time of his conversion, but no man can be a Christian with power until he has bad a definite experience in the matter of surrendering t the Holy Ghost.

Second. Bantism is a complete surrender ing of one's self to the administrator of the right, and this all may know in the matter of one's being baptized with the Holy Ghost and never until we have taken our souls and put them upon the altar before God may we expect to have God greatly use us. Third, baptism is the death of self. This is the meaning of the figure. In the mark-ets of Jerusalem when meat is exposed for sale, the rabbi or his representatives examines it carefully, and if he finds that all the life is gone, he seals it with his seal. How like the work of the Holy Ghost this is. We are told that we may be "sealed with the spirit." But this will never come to us until the self-life is rendered dead and put beneath our feet. If these three steps are followed the blessing cannot but



The manifestation of this blessin can depend upon the individual, but if he has thus received the Holy Ghost he will witness first of all in his own home. In the early days is was said that the disciples wit-lessed first at Jerusalem, then at Judea then in Samaria, then unto the uttermost parts of the earth. And God never calls a man to a higher position until he has filled the lower one to overflowing. We filled the lower one to overflowing. We never witness unto the uttermost parts of the earth until first of all we learn to sh

plety at home.

2 The second condition of successful ser vice is to be filled with the spirit.

This illustration may be used interchangeably with that of the baptism, but Ghost, he must by communion and fellow-ship with God keep himself all the time filled. But, in addition to that, if one should consume spiritual power upon his own lusts, he would need to be filled again. If one should fail to glorify Christ, he must be refilled. If one should neglect to obey Him he would lose his power and would need to come back again to the fountainhead, not for a baptism, but for an infilling

an infilling.

3. The third condition of successful service is a special anointing of the Holy Ghost for every service we perform. This was what made Finney powerful; it is the secret of success for every Christian worker, and no preacher ought to preach his sermon, no singer ought to sing his hymn, no Sunday school teacher ought to teach his class, and no Christian Endeavorer ought to do his work until first of all he be anointed with the spirit in waiting prayer for the special service he is to per-

Dr. Chapman caused his hearers to repeat after him in the course of his remarks a few verses of Scripture to emphasize his words. His talk aroused great enthusiasm. words. His talk aroused great enthusiasm, and when he closed his address he called upon his hearers to respond to the call for a surrender to the Christian life, he asked everybody who felt the inspiration of the hour to rise. The vast audience stood upon their feet like a single person, and then Dr. Chapman prayed earnestly for a moment. Had he not concluded his address in this manner, there would doubtless have ment. Had he not concluded his address in this manner there would doubtless have been a great demonstration in his honor, for his talk had evidently reached every heart in the tent. But he left the rostrum abruptly, and there was a perfect silence, that spoke more eloquently of his power than applause. This quiet was broken in a noment by an outburst of handclapping, as the familiar form of Mr. Sankey appeared We had been asked to close the services with a song, and, assisted by Miss Alic Kimball, he rendered "Saved by Grace, prefacing it with a complimentary reference to Miss Kimball's work three years ago, when he and Mr. Moody held their



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AT CENTRAL HALL.

President Clark Presides and Intro-

Owing to the fall of Tent Williston, the big meeting, which was to have been held there this morning, took place at Central Hall. The attendance was not at all remarkable for size, but the crowd made up in enthusiasm what it lacked in numbers. It was evident that Endeavorers generally preferred to attend one of the larger meet-

irgs in the tents. President Clark was present at the Central Hall meeting, and conducted the exercises. A large section of the chorus was on hand, and the first half hour was devoted to a musical service, under the leadership of Mr. P. P. Bilhorn of Chicago. It was not the least interesting part of the program, and under the direction of the magnetic leader, who is so popular with Christian Endeavorers everywhere, chorus and audience sang their very best. A number of the ringing and catchy hymns, which form such a prominent feature in Christian En-

On the Small Attendance. When Dr. Clark advanced to the stand to formally open the exercises he was greeted with enthusiastic applause, as he is every time he comes before an Endeavor audience. He expressed his deep regret that owing to a misunderstanding no announcements were made in the tents last tral Hall, with the result that comparatively few knew of the change in the program. He said that he felt embarrassed at ask-ing speakers of such prominence to ad-dress such a small gathering, when they They had come long distances to attend this convention, and deserved a more gen-erous reception, but the events which had led up to such a condition of affairs were

beyond human control, and he hoped that the audience would make up in quality what it might lack in quantity. The devotional exercises were conducted by Rev. Adam Keoch of this city, and consisted of a scriptural reading and a number of brief prayers, the opening and closing by Mr. Keoch and the others one-minute pray-ers from volunteers in the audience.

Rev. Dr. Dickinson's Address. "The latermediate Society of Christian Ecdeavor" was the subject of a scholarly paper by Rev. Chas. A. Dickinson, D.D., of Beston. In introducing the speaker Dr. Clark said that there were very few questions of more importance to the Christian Endeavor movement than the problem of the Intermediate Society, and that there is none better able to speak on this topic than Dr. Dickinson, who was one of the earliest friends of the movement, and is the pastor of one of the largest churches in Boston, in which there are three or four societies of Christian Endeavor, which have done a great deal toward solving the

Rev. John Nett Spenks. Dr. Dickinson's address was followed by

the singing of the hymn, "Marching Upward to Zion." Dr. Clark then introduced Rev. John Nell of Toronto, Ont., to speak to the topic, "Every Talent for Christ." Mr. Nell is a charming speaker, and he had his audience under his sway before he had been speaking for five minutes. In commencing, he said that as for himself he was not so sorry as Dr. Clark seemed to be because the audience was not larger, for in Canada preachers are not accustomed to address such gatherings as he had seen at this convention. The crowd before him was all he cared for. Furthermore, he thought that those who had gone to the thought that those who had gone to the tents had a monopoly of the heat which he, for one, was perfectly willing to dis-pense with. Then Mr. Nell went on to expense with. Then Mr. Neil went on to ex-pound his views on the subject asigned to

The King's Business After the singing of a hymn by the chorus Rev. Cortland Myers of Brooklyn, N. Y., was introduced to speak upon the sub-

him, saying, in part:

fect, "The King's Business." "The message from the heavenly throne that I would bring you this morning," he said, in commencing his talk, "is this, that the business of our King requires haste. I would draw these lines under this: First, because of the King Himself, because of the business itself, and, lastly, because of the messengers themselves.

"Twelve millions of men were sacrificed to make the nation of the Caesars. Millions were destroyed in Napoleon's raids over Europe. Thousands today would rise at a word from the czar, while other thousands are ready to do the bidding of the Emperor of Germany or the Queen of England.

"Compare our King with such potentates s the czar and the kaiser, and tell me if such devotion is shown to earthly rulers. what should we not do for our heavenly King? What should we do? We should render Him implicit and immediate obedience. What we need above all today is a theology of obedience. I tell you what it is, the Pope of Rome or the commander-in-chief of the Salvation Army is given more devoted loyalty than is given to the Lord

our master.
"In his noble poem of the Six Hundred,
Tennyson has told us that it was: "Theirs not to reason why; Theirs but to do and die."

The Missionary Roll. Rev. J. W. Weddill of Philadelphia was then introduced to "unroll the missionary roll of honor." It was actually present. and Mr. Waddill explained that upon it are enrolled the names of 8,200 societies, that have given to missions during the past year more than \$150,000 and \$200,000 to other forms of Christian work.

Dr. Clark announced that Tent Williston was being erected and would surely be in place for the junior rally tomorrow morning, but 1-ot in time for the meeting this evening, which will be held instead at Metropolitan M. E. Church.

Mr. Bilborn sang, with splendid effect.

Metropolitan M. E. Church.
Mr. Bilhorn sang, with splendid effect,
Mr. bile can hymns, "Sweet Pesce,"